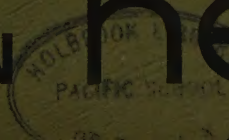




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FEDERATION **news**



A Report on Rangoon

CHARLES LONG

"IT was the first time in my experience that a group of Asian Christians from different countries and different denominations sat down together to discuss seriously the mission of the Church as their own responsibility." This comment from a participant may not be historically accurate, but it shows how important the recent WSCF conference in Rangoon seemed to be to those who were present and how important its effects may be in the future not only for Asia but also for the WSCF. The meeting was held from December 28, 1958, to January 8, 1959, after months of planning and preparation. More than twenty-five nations were represented. It was the first of the series of conferences planned in connection with the Federation's present focus of study on the Life and Mission of the Church. As such it was a "pilot conference" designed to give Asian Christians an opportunity to give a lead in this study to the rest of the Federation and at the same time to test some of the major ideas that have already emerged in WSCF discussions against the realities of Asian Christian experience. It turned out to be much more than a laboratory. Through the guidance of the Holy Spirit, and thanks to leaders who were sensitive to this guidance, the conference soon developed a life and meaning of its own. For this the whole WSCF must give thanks to God.

Burma was an appropriate setting for a conference concerned with understanding the problems and opportunities of Christian churches in Asia today. In trying to get entry visas, exit permits, plane reservations, money exchanged, we all had first-hand experience of the political and administrative problems of young nations. We arrived soon after an internal revolution. We were made aware of the tension between Burma and her powerful communist neighbour; one day there was a rally of Chinese school children in a government stadium nearby — thousands of them passing St. John's School in trucks and buses, carrying large banners with communist slogans written in Chinese but no sign of the Burmese language or flag. Only a few months before, the World Buddhist Congress had finished its long meeting in Rangoon. We were taken to see the famous "cave" which had been specially built as a meeting hall for the thousands of delegates who had worked twenty-four hours a day to produce a modern edition of the Buddhist scriptures. The importance of Buddhism as a living religion surrounded us on all sides: the magnificent and well-cared-for pagodas, the large numbers of monks in saffron robes, the packs of wild dogs roaming everywhere.

We also had opportunity to meet many of the leaders of the Christian minority in Burma and to learn to appreciate not only the problems they face but also the important contribution they are making to the development of this young nation.

In this setting were gathered approximately one hundred young Christians and their leaders from most of the countries of Asia and from several other

parts of the world. The Chairman was an old friend of the Federation, M. M. Thomas of India. As chief pilot of a pilot conference, he impressed everyone with his skill in knowing when to be firm and when to be flexible with a crew who had their own, often very diverse ideas of where we ought to be going. It would be very difficult to pick out the personalities who made the greatest impression on those present : M. M. Thomas himself, whose brilliant speech on "The Logic of the Christian Mission" was unquestionably the turning point of the whole conference ; or Professor Nakagawa of Japan, whose humility was matched only by his sense of humour, and whose own speech on the development of various religions in Japan since World War II was another high point of the meeting ; and there was Hans-Ruedi Weber of the staff of the World Council of Churches, the most gifted teacher at Rangoon, whose discussion of the role of the laity and patterns of congregational life will have repercussions in the Asian SCMs for many years to come ; and 'Bola Ige of Nigeria, resplendent in his tribal robes and flashing smile, Father Hazim of Beirut, the only Eastern Orthodox churchman most of the conference had ever met, and Justo Gonzales of Cuba, tall, handsome, and greatly excited by the revolution taking place in his own homeland while he was frantically trying to get news in Rangoon. The list could go on indefinitely, but if the conference revealed the diversity of Asian cultures and ways of thinking, it was also a point at which the Federation's own life was re-created once more in Asia as a common fellowship. The conference method may be going out of date in some parts of the world, but in Asia the WSCF could not live without it.

We met in St. John's Diocesan Boys' School, a lovely open compound, half-way between a large prison and the communist Chinese embassy — a reminder of the different ways there are of being in the world but not of it ! We enjoyed together the magnificent hospitality of the Burmese Christian community, the Baptist mission and the University of Rangoon. Heavy schedules of work together were happily interrupted by a New Year's holiday and by the celebration of Burma's Independence Day. The participants provided



*Visit to the
shrines
of the
Shwedagon
Pagoda,
Rangoon*

much of their own entertainment. Inter-cultural relations were likely to break out at any time of the day or night. I remember one very late hour when a terrible thumping developed under my bed. I went to the room below and discovered the delegate from Cuba showing a Karen boy how to play his jungle drums in the Latin manner while a Canadian girl in Indian sari was demonstrating the dance that went with the rhythm.

An unusual feature of this meeting was the high proportion of senior leaders. About one-third of the whole conference were SCM Secretaries, professors, or other invited leaders. Most of the students, moreover, were drawn from among the officers of national Movements, and quite a few expected to begin work after graduation as SCM Secretaries. The composition of the conference thus made it possible to undertake study of a more serious nature than is usually possible. One could only be tremendously encouraged by the quality of present and future leadership of the SCMs in Asia.

The starting-point for each day's program was worship, led by Murray Rogers and Renuka Mukerji of India, and Bible studies based on the major theme of the conference, God's People in God's World, introduced by Davis McCaughey, former stalwart of the British SCM, now a New Testament scholar in Australia, and Paul Verghese, a member of the Orthodox Church of South India, now serving as Private Secretary to the Emperor Haile Selassie. Paul became known in Rangoon as "the Mouth of the Lion of Judah". For many participants this was the most exciting part of their experience. Most had engaged in a good deal of "ritualistic" Bible study in their own SCMs, yet they felt that Rangoon had helped them "discover the Bible for the first time".

Perhaps the reason Bible study took on additional meaning for these students was because it was so well connected with the themes of the major lectures and discussion groups. The program began with an accent on the meaning of the Lordship of Christ over history. There were four attempts to set forth a Christian understanding of what God may be doing today, in the midst of social and political revolutions in Asia, through the reformation of Buddhism and Hinduism in modern forms, and in the life of the Asian churches themselves. These categories of thought were at first strange, if not incomprehensible, to the majority of students, who were accustomed to think of the Lordship of Christ only in terms of personal salvation or in terms of his Headship of the Church. It became clear that in Asia, as in other parts of the world, an understanding of Life and Mission is hampered by pietistic conceptions of the Gospel and a naïve congregational experience of the Church.

The second part of the conference was given over to exploration of four basic problems facing the Church in Asia :

- (1) The form and nature of the congregation ;
- (2) New patterns of Christian service ;
- (3) The relation of missionary programs and organization to the whole mission of the Church ;
- (4) The New Man in Christ and the faiths of mankind, or the confrontation of Asian Christians and their non-Christian neighbours.

The key leaders in these discussions were Hans-Ruedi Weber, Murray Rogers, Kyaw Than, and Professor Nakagawa. The working party assigned



M. M. Thomas, "pilot" of the conference

to each of these themes produced a written report for review and adoption by the conference as a whole.

Can we say that the Rangoon conference was a success? What were its results? No-one ever says, for publication, that a conference was not a success, and in one sense the Rangoon meeting was not intended to produce results in itself. It was meant to be a starting-point for more serious study of the Life and Mission of the Church by the SCMs of Asia. There is no doubt that Rangoon was a starting-point in this sense. Many questions were raised and the importance of the Life and Mission study themes became clear to many leaders of the Asian SCMs for the first time. The conference also helped to bring into focus the points at which the SCMs in Asia face common problems and need to help one another — through study, prayer, and the exchange of visitors. A number of practical ways in which Christian students in Asia can help to bear one another's burdens were discussed at a meeting of SCM Secretaries and university professors that followed the conference itself. This meeting also gave time to an evaluation of the program in which we had all just shared. Some of the comments follow.

A decisive experience for many

"The conference achieved its main purpose, namely, to let Asia meet and to give a glimpse of a living Church in the midst of changing Asian society. Asia met, and this group and the leaders will be the core of the Federation in Asia for the next three to five years. They will not remember many talks, but they will always remember that they slept and ate and sang, prayed and studied together with people from Lebanon, Persia, India, Burma, Thailand, Indonesia, Australia, Japan, Korea, etc., and a sprinkling of people from Africa, Europe, and the Americas. And this experience will be decisive for many. The real result will therefore only be seen years from now, namely, in the vocation of dedicated engineers, teachers, politicians, and some pastors and missionaries.

"What struck me most in these last days was the amazing consensus among speakers. There were no fundamentalists or old liberals among us. Yet, we all came from quite different backgrounds and experiences and we all agreed that the Church exists for the sake of God's love for the world; there was a consensus of uneasiness about the walls around the Church. Above all we all — and independently from each other — asserted the Lordship of Christ over the world and the Church as the basic biblical assertion. We agreed that God is indeed at work in the Asian revolution and that doors for a truly Christian witness and service are wide open. We also all stressed the role of the laity and the need of a 'secular holiness'. This common mind of the speakers was accepted by the students. And they accepted it not only because many of them were not critical enough. But this message of Christ's Lordship and God's love for the world and all its implications for the structures of the Church and our attitude to other faiths somehow expressed what many students felt vaguely themselves.

"Here is what Christina Kanoena of Indonesia said in the student panel on the question, 'What has this conference given me?': 'The first thing this conference gave me is homesickness. And do you know for what I am longing most of all? For my non-Christian colleagues in our SCM at home. I know now that Christ is with them and that Christ awaits me in them.'"

Something important happened

"The more I think about it the more I am impressed by the fact something important happened there — or rather at least four things of importance:

1. The Lordship of Jesus Christ in the Asian revolution became a faith by which to live.
2. The renewal of the Church was seen to be an urgent necessity, particularly in terms of turning from a self-contained pietism to a responsible world-affirming mission.
3. The other faiths of men were taken seriously as living faiths, and Christ was seen as standing in judgment over both Christian and non-Christian.
4. Asia was discovered by Asians in all its bewildering unity and diversity, and both the challenge and meaning of the Asian revolution were grasped and accepted. Further, the revolution was seen as a political and economic one but also as a cultural and spiritual one. M. M. had some very interesting remarks on the change from a static to a dynamic view of life and history, and the resultant emergence of a sense of tragedy for the first time."

Human encounters

"It was in human encounters outside the actual 'conference events' that the most important result was achieved: Asians came together. An Indian student is, still today, generally better informed about the geography of England than that of Korea, and a Filipino has a better understanding of the American way of life than of that in Thailand. Yet the desire for Asian solidarity in spite of all centrifugal forces is more than just political sentimentality. It has its justification in the common experience of the immense process of change, which we generally call the 'Asian Revolution'."

It is God at work

"By some design we shied away from political issues. We were in Burma which is in the midst of political turmoil but never had any talk on it from anyone. The issue of communism in Asia was loathed like plague, so real though it is. We in the Federation ought to be very careful of wanting the Church to be popular. I do not believe that the reason why we are working so hard on the Life and Mission of the Church is because we want to be popular and acceptable as such. It seems to me that the small churches of Asia may be so worried by the smallness of their size that they forget it is God at work — not the churches as such."

A sense of beginning

"As the conference progressed, both disappointing and heartening developments took place. It was evident that most of the responsible thinking was being done by the adults. Perhaps the conference was not seen enough in the light of the whole Life and Mission emphasis. Students were looking for definite and specific conclusions sometimes without raising basic questions out of their life situations and seeing themselves in relation to the whole Church. One could not help but deplore the absence of our Chinese brothers and the lack of emphasis on China as part of the Asian world.

"On the other hand, valuable new insights came to the conference participants. Feelings of SCM isolation in countries where Christians are a small minority were erased as friendships grew and common problems were discovered. The need to seek forgiveness for past laxity was recognized. One of the most significant results of the conference was that it left many of the delegates with the earnest desire to reach more depth in their knowledge and understanding of developments in Asia and of the truth of the Gospel there. *I think we all felt a certain sense of beginning* — quite different from the usual vague, good feeling of many conferences of an inspirational nature — as we left Rangoon to go back into our separate situations."

The staff at Rangoon with Khin Maung Din, General Secretary of the Burma SCM : Charles Long, Bob and Sue Bates, Frank Engel, Ken Shiozaki



Delegates from Burma and the Philippines with Kyaw Than and Frank Engel



MISSION FEDERATION

No Federation without mission

The Federation was born in mission. The evangelical revival of the late nineteenth century, out of which sprang the Student Christian Movements of America and Britain, was a part of a great missionary upsurge of the Church. Some national Movements indeed began as missionary movements, concerned with finding men and women to go abroad as missionaries, and later became interested in university evangelism.

Two conferences prepared the way for the founding of the Federation at Vadstena Castle in Sweden in 1895. The first was at Mount Hermon in the USA in 1886 — the first student summer conference ever held. There the Student Volunteer Movement for Foreign Missions came into existence. It was its missionary impulse that gave its world character to Christianity in the universities. The second conference was the Doshisha Conference in Japan, three years later, with its famous cable, "Make Jesus King (signed) Five Hundred Students". Again the note was missionary. Its greatest effect was in Scandinavia, where its message led to the founding of the Student Movement.

When the Federation was launched it sailed along routes charted by missions. The Movements in Asia and Africa sprang up with the help and encouragement of old members of national Movements from the West. At the Edinburgh World Missionary Conference of 1910 John R. Mott, J. H. Oldham, and many other Federation men were in positions of leadership, not because it was an ecumenical conference, but because it was a missionary conference. The Federation was primarily at home in mission.

No mission without a world-view

The early watchword of the Student Volunteer Movement was "The evangelization of the world in this generation". It had largely gone out of use by the end of the First World War, perhaps killed by the war. But it is really more down to earth as an objective than the vague "peace" aims of a nuclear age. The early missionary view among students saw the world, the whole world, as the sphere of the Gospel, and also saw that each generation had the inescapable responsibility of making that Gospel known. The emphasis was on the mission of the Church and not on the results of human effort.

and the ATION

ROBERT C. MACKIE



Students themselves were seen as one of the aspects of this world-view. "Students — strategic points in the world's conquest" was a phrase that was often used as the Federation pushed forward. All the world interests and associations of students stem from that beginning. And the missionary approach has given us a *World's Student Christian Federation*, not just an *international union of national Movements*.

The Federation accepted this world-view in the most practical ways. Its leaders "travelled". In days when that word still meant the expenditure of time, they went all over the world. By 1907 the Federation was meeting for a conference in Asia, and by 1911 in the Near East. Soon it was drawing its leadership from all the continents — T. Z. Koo of China in one generation, D. T. Niles in another.

From this world-view of mission came the ecumenical view. Students in different countries belonged to different church traditions and learned to appreciate one another's background. The pioneering of new Movements brought contact with the Orthodox churches. The need for a stronger team-sense in the task of evangelization called for cooperation among people of different traditions. The contribution of the Federation to the wider ecumenical movement has been the conviction that the churches must work together, and come together, because of their world mission.

No mission without personal vocation

"The pioneers of the Federation and its constituent Movements were almost without exception 'volunteers' or those whose spring of action was their devotion to the world-wide mission of the Church", writes Miss Rouse in her *History of the First Thirty Years*. To "volunteer" has an archaic sound in this age of total war and national mobilization. It belongs to the period when recruits were called for, and you could obey the summons or refuse. It also belongs to the period of sending foreign missionaries rather than that of being called to serve the Church in another continent, to the period of life-dedication rather than that of staying as long as the inviting church wishes you. But the point that concerns us here is that there was certainly a "spring of action" in "devotion to the world-wide mission of the Church". This impulse was still strong in many Movements between the wars, and is not

yet spent. How usual it is to find that the real leaders at Federation meetings are those whose intention is to serve in churches other than their own.

This sense of personal commitment was what kept mission alive in the national Movements. It was never a detached concern, but a call you had to listen to and a choice you had to make. That was the great service of the SVM, not only to the missionary enterprise, but to the national Movements. It kept the decisive element in faith alive. Perhaps that is why the SVM, illogically if you like, took root in some of the Asian Student Movements. Indeed the authentic note of personal missionary commitment may be most clearly seen in living adaptations like Rural Service Squads.

One of the obvious tasks of the new study of the Life and Mission of the Church is to see what personal commitment to the world mission of the Church means today. There is no merit in regretting old modes of thought which no longer fit, still less in conjuring them up again like the photographs of our parents at student conferences ! The essential element in any student relation to mission is demand and response. We live in an age when far more university-trained men and women go abroad for their jobs than ever before. Experimental forms of "oversea service" are being developed in a number of countries. The national Student Christian Movement might be the place where a new sense of commitment, not just to a job, but to world mission sprang into vigorous life.

No mission without new vision

What has been said so far has largely concerned the national Movements, and the impact of their missionary interests on the life of the Federation itself. At first it may seem strange that there have only been two Federation conferences specifically concerned with mission : Basel 1935, and Woudschoten 1948. The truth is that the Federation, being itself missionary in conception, did not stop during its first decades to reflect on the substance of its commission. Reflection indeed is a sign of growing up. Of the 1935 conference Suzanne de Diétrich writes in her *Cinquante Ans d'Histoire* : "Thus the Federation, which for fifteen years had been 'brooding over' mission almost as much as Bible study, was led to rediscover its deep meaning, its relevance and range." Paton, Larson, Kraemer, were among the great names who spoke on syncretism, the "adaptation" of the Christian message, colonial imperialism, etc. The address on the development of the indigenous church was given by D. T. Niles ! The Federation was quietly doing its customary job of pioneering in new categories of thought.

The 1948 conference belonged to the post-war era, when the Federation began to feel the impact of Asia and Africa and Latin America in a new way. Its theme was "The Growing Church". It had become necessary to look at a situation in which "sending" and "receiving" churches had become out-of-date categories. Now there are "growing" and "declining" churches and their respective locations are often unexpected !

And so we come to the present study of the Federation in the Life and Mission of the Church. It is a study, not of something outside us, but of something that is in our bones and life-blood. If we can rediscover "its deep meaning" for our day, it will radically affect the life of the national Movements and of the Federation.

The Significance of Missions in Asia



The author at the Rangoon conference

PAUL VERGHESE

WE hear a great deal these days about the great social revolution which is evident among the peoples of Asia (and also of Africa), as they break the shackles of colonial power and contemplate new possibilities of economic, political, and intellectual progress. There is no doubt that East Asia is now at the crossroads. Bishop Manikam, in his book, *Christianity and the Asian Revolution*,¹ has elaborated on the social, economic, and political changes that are taking place in this region. Asians have to a large extent appropriated the attitudes, ideals, and techniques of Europeans and Americans. All of a sudden they have come to an awareness of better standards of living, different social structures, and democratic systems of society. There is an aspiration for political freedom, for economic justice, and social equality. At the same time they have become rather proud of their ancient religions and cults which were regarded as "taboo" only a few years ago. Modern Islam, resurgent Hinduism, and secularistic communism are actively at work to win the souls of the teeming millions of Asia. It is against this background that we have to consider the significance of missions in Asia.

To begin with, let us ask : "What is mission ?". God's mission is summarized in one verse : "God so loved the world that he gave his only begotten Son" (John 3 : 16). The two key words in this verse are "loved" and "gave".

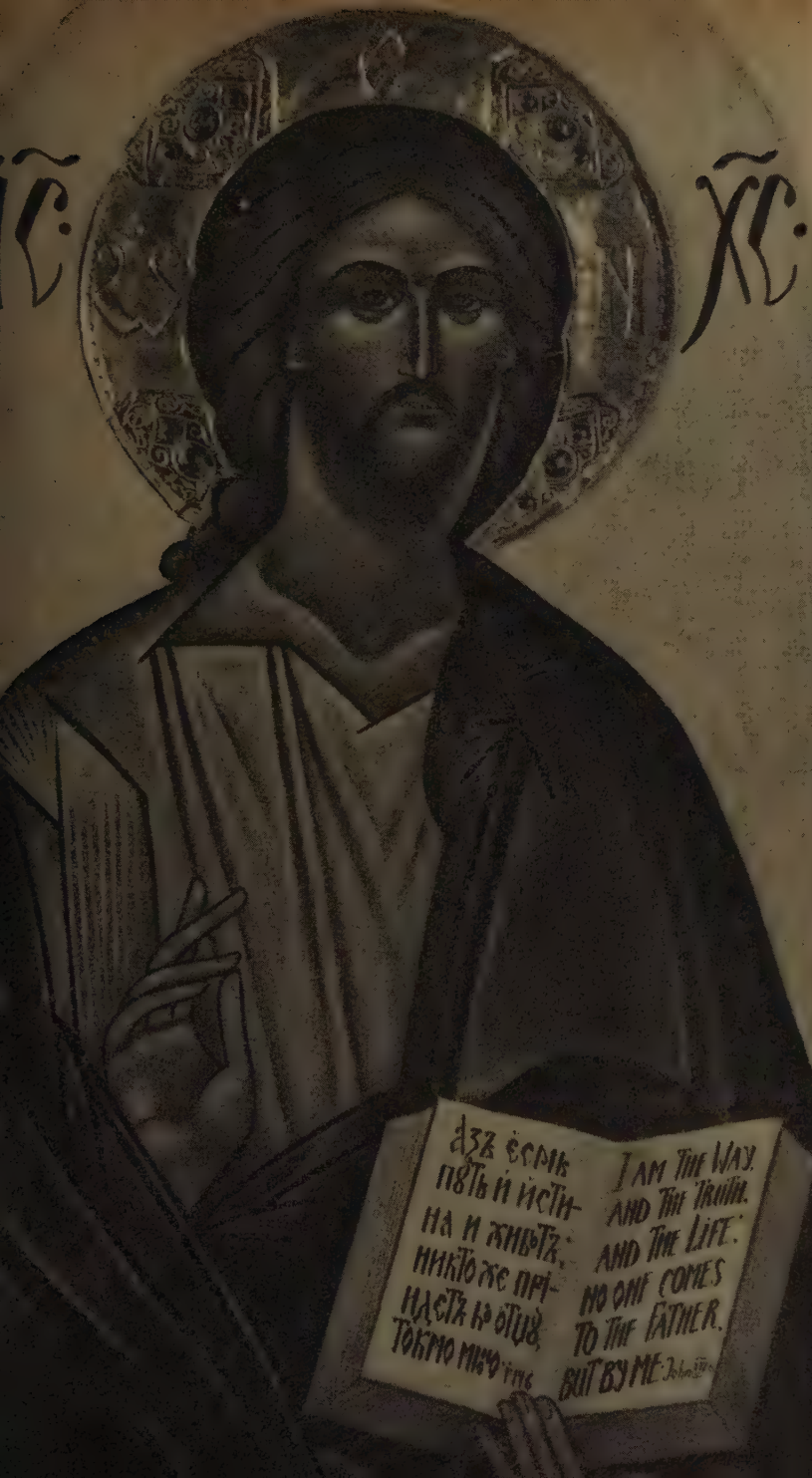
¹ Edited by Rajah B. Manikam, Diocesan Press, Madras, 1954.

Mission is nothing more than loving and giving. The former is the root of mission and the latter the fruit. We should not say that the Church has a mission, but that the Church is God's missionary. Mission is one hungry man telling another that he has found food. It is this concern for our fellow men that is called mission. Christian love cannot remain stagnant. Where there is no mission, there is no love, and where there is no love, there is no God, for God is love. Mission is outgoing love or *agape*.

Since the day of Pentecost, the Christian Church has been using the two pieces of silver handed over to her by the Good Samaritan, namely, the Word and the Sacraments. The Church cannot and need not exist without the preaching of the Word of God and the administration of the Sacraments. Even in these days of excitement and atomic discoveries, we who are followers of the Lord Jesus Christ have one supreme obligation — to fulfil the divine mission of the Church. Our Lord has commanded: "As my father has sent me, even so send I you."

Although more than half the total population of the world lives in East Asia, less than three per cent of the people are Christians. There are large numbers who have not yet heard the Gospel of Christ, nor seen a church building. Relatively few from Islam, Buddhism, and higher Hinduism have accepted Christianity. There are many ethnic groups which have not been touched by Christianity. Even today there are areas like Tibet and Afghanistan where Christianity is a forbidden religion. The spirit of nationalism which has become the creed of the Asian nations, most of which are now free countries, has expressed itself time and again in the dislike of foreign missions. It is feared that when new leaders succeed men like Nehru, this may solidify into further checking of the entry of foreign missionaries.

Yet, it is true that the missionary task of the Christian Church as a whole has never been so much needed as it is today. Thinking Christians everywhere feel that the Church of Christ is universal, and should never forget her ecumenicity in the face of resurgent nationalism. Yet circumstances demand that the churches in Asia take over the primary responsibility for proclaiming the redemptive Gospel of Christ to the whole people in this area. Of course the churches in Asia still need the help of missionaries from abroad. Their resources are not yet adequate for the training of the leaders needed for work in this vast region with its millions of inhabitants. Colleges, training schools, theological colleges, etc., which were started and managed by Western missionaries, would still need the help of Western teachers. It is imperative that Western and Asian Christian workers join shoulder-to-shoulder and work as friends in the great task of evangelizing East Asia.



This Orthodox icon, Christ Pantocrator, was painted by Mrs. T. Eltchaninoff, mother of Cyrille Eltchaninoff, General Secretary of the Russian SCM outside Russia.

The cover, Le Christ Bénissant, shows the dome in mosaic of the Cathedral of Cefalu, Sicily (12th century). From Mosaïques Byzantines en Italie by permission of Iris Verlag Bern.

In the new economic, social, political, educational, and religious revolution taking place in Asia, the method of evangelism also has to take new forms. The old method of "soap, soup, and salvation" was good in those days, but has never been appealing to the intelligentsia of any land. Furthermore, we should not go to our non-Christian brothers with the attitude of being our "brother's keeper", but must feel that we are our brother's brother. It was only by complete identification with men in all respects except sin that Christ could save them. Similarly, the evangelists as well as laymen working in the churches of East Asia must throw off any complex of superiority and go and live among their people, sharing their food, clothing, language, and sorrows, everything except their sins and short-comings, if these people are to be won for baptism. Only missionaries of high ideals, sterling character, and self-sacrifice can be Christ's successful ambassadors in free Asia. The teeming millions of India followed the call of Mahatma Gandhi due to his thorough identification with them. It is only that old method of Christ, tested and found effective by many Kagawas, Bhaves, and Gandhis, that can win people in the modern world. Of course, as salvation is redemption of the total person, including his body, mind, and soul, from the self-centred life to the life of a Christ-centred Church, it must aim at redeeming man's total personality, at supplying all his needs. It should call every individual and society from the kingdom of Self, World, and Satan, to the Kingdom of the Father, Son, and Holy Spirit. The intellectuals of Asia are still looking for a scholarly Christian theology which will appeal to them, convince them of the uniqueness of Christ, the indispensability of the Cross of Christ for the salvation of the world, and the great necessity of the Church and Sacraments.

Gandhiji once said: "If there is one thing to be genuinely admired in the Christian missionaries, it is their persistence".¹ When he said these words several years ago, he obviously had in mind the Western missionaries who were working to spread the Gospel of Jesus Christ in this great land of India. Since then the situation has changed considerably, not only in India, but in the whole of Asia, and this social revolution is not yet complete. It is high time for Christians in Asia to examine themselves and see if the quality of "persistence" which Gandhiji admired in Western missionaries is true of them. It is heartening that the Asian churches are beginning to feel the burden of their responsibility and their own inadequacy and insufficiency to face the situation. Christians everywhere, pray that thousands of young missionaries may be raised in Asia, particularly from churches like the Orthodox Church of Malabar, India, who will feel the divine categorical imperative, "Woe unto me, if I preach not the Gospel."

¹ *Christian Missions*, M. K. Gandhi, Navgivam Press, 1941.

Learning to Pray with the Epistle to the Ephesians¹

FRANÇOISE FLORENTIN

THE Epistle to the Ephesians impresses us and questions us in many ways, whether we read it straight through or study it verse by verse. It begins with questions which disturb our comfort and our conventionality: Is this really a letter, this hymn to the grace all-powerful within us? Was it written by Paul? Was it, as a matter of history, addressed to the Christians of Ephesus? The critical notes of our familiar editions ask all these questions, and it is good for us to face them and to test the nature and object of our faith once more.

But in this month of February 1959, when we are once more called to pray for one another in the WSCF, this letter to the Ephesians may teach us the true dimensions of intercession, if we can only listen and understand what Paul is doing when he prays for those whom he knows to be included in God's all-embracing love. We shall meet with surprises as we go on, and perhaps a certain breathlessness. For it is so true that we tend to be satisfied with composing our corporate and personal prayers — in the Federation as elsewhere — around the doubtless important preoccupations of our daily life, begging God, in a sense, to adapt himself to the timid ambitions of our petition.

The essential passage seems to me to be chapter I, verses 15-19, considered alongside chapter III, verses 14-21.

But let us re-read the beginning of the Epistle — this almost breathless rhythm, with contemplative pauses between the long paragraphs full of wonder, almost overfull, and liable to be uncommonly extended, wherein the writer "gives thanks".

All these inadequate words and these difficult or unfinished clauses are trying to express the essential element of the life of the Christian — a member of the body of the Church whose Head is Christ — possessed by and responding to, and in, the grace bestowed.

God forgives us — and how abundantly!

Thus you may enter into his stewardship of grace:

And give thanks — what a vocation!

¹ A meditation prepared for the Universal Day of Prayer for Students, 1959.

Paul calls us to try to measure the dimensions of this vocation, this divine glory which is freely given to us, so that in Christ we may in our turn praise it with the only praise which is worthy. Or rather, since it is a gift beyond measure, he wants us to discover in wonder its inexhaustible mystery, and to let our life be filled gradually with grace "according to the measure of Christ's gift" (4 : 7).

We are not concerned here — need we remind you ? — that each individual should try to recognize in himself, with terror or satisfaction, a greater or smaller dose of grace which should determine the power of his witness and his usefulness in the Church. Quite on the contrary, says Paul, just when someone confesses that he is in a state of grace (i.e. entered into the Church, a Christian), this grace which is given to him is nothing less than Christ giving himself wholly. The Lord has no measure but himself in this matter. This is the gift which fills "all in all", and calls the body of the Church to live with the life which fills Christ himself, its Head : the fullness of God (1 : 23).

Chapter I, verses 15-19

At the beginning of the Epistle the apostle has just transcribed a hymn (vv. 3-14) in which the Church confesses how in Christ the Word of God about man is nothing but a long benediction. We see then in what our human life consists, and that it finds or keeps its direction in the vocation given to it by God. Herein we understand that this predestination which could trap us in final damnation if we had to respond to it alone, becomes a promise because it is in Christ that it includes us.

"I do not cease to give thanks for you"

He does not give thanks only *because* the Ephesians are there. (As we should be ready to give thanks if there were a new Movement in — say — Patagonia !) No, it is something different. When he has had, understood, and believed in the declaration of the grace that was given him by the Lord of the Church, Paul's response to his God in some way passes through the existence of those men who also believe, with him. He cannot give thanks without them. Further, to understand what is the grace of God is now to understand it *for them* too. Thus, "making mention of you in my prayers" is no longer a matter of more or less mechanically mentioning the names of those for whom one intercedes, nor even of recalling before God their present situation. All this is not excluded. But it is far more a question of being no longer able to live in grace, that is, with the understanding of its riches and finding the response which it calls forth in us, without it being *because* of and *for* those whom we name.

"That the God of our Lord Jesus Christ may give you a spirit of wisdom"

Here indeed is a very special intercession which should call forth our own, so often too vague. Whereas we pray that a group of men may escape persecution, grow in moral virtue, give up its sin, witness uprightly and effectively, clearly recognize idols, etc., one single thing seems to be important to the apostle: these Ephesians must receive nothing less than the illumination of the Holy Spirit, who alone can teach them to *know* the incredible riches, "the immeasurable greatness of the power" of the grace which has been given them in Christ Jesus. The only thing which is necessary to these few men in the midst of the pagan world, is that they do not despise, they do not think of the "quantity" of grace that they have received as "measured", feeble, limited. If this is the God of the *Lord* Jesus Christ who illumines them, doubt about the power of his love to wipe out the old sin, and to master temptation, will be nothing but a harmless idol.

This work which consists of praising the glory of God means in fact discovering that grace is unlimited when it applies to the reality of man. To discover it, to pray to and live it, needs "the working of the great might" of the Lord himself. He alone, after all, knows it well enough to reveal to us its power.

It is a mystery, it is not a matter of course.

No one can guess, without prayer and "the enlightenment of the heart", what is "the breadth and length and depth and height" of the knowledge of the love of Christ, for its content is God.

All God is in this love.

And all this love is given to us.

Here we are, all together and not separately, endowed and rich beyond all understanding, overflowing with God and incapable of conceiving the superabundance of these riches, but made able — through the intercession of the Church — to live humbly upon them, trembling but bolder and bolder to put them into practice in more and more numerous sectors of our existence.

Whatever happens, it is always a *sovereign* grace: it is faith that begins there where it is hoped for and believed in, whatever the situation, or the timidity of our efforts "to put it into practice".

Sovereign against sin and doubt, the law, death.

Sovereign for love, sovereign then to make us — at last — give thanks in our turn, in the human world.

We must not pray for a lesser adventure than that, when we pray for one another.

THE UNIVERSITY CITY IN

JEAN-PAUL MEYER

IN the month of June all the walls in the neighbourhood of the University City in Paris are covered with posters saying : "Come to the Garden Party of all Nations on Sunday." If your curiosity should lead you through the gates of the City on that day, you would see an interesting sight. For all the 5,000 student residents of the City, whose national differences are usually toned down by their European uniform, are on this occasion wearing their national costume : Indian saris, Japanese kimonos, African gandomas, the characteristic cottons of Martinique, Scottish kilts, Hungarian embroideries, all are represented. In front of the City's thirty-five hostels, each built in national style by an architect of the donating country, the students have put up and decorated a variety of stands whence emanate the strains of music, the latest national popular songs, and various savoury smells, everyone cooking and presenting characteristic national dishes. We all dance, eat, and drink. Iron curtains and bamboo curtains exist no longer. We may have known all year that the City houses students of seventy nationalities living side by side, but today we see it with our own eyes, and the impression is indelible.

This day is the profound expression of the hopes of the founders of the University City. When in 1920 Mr. P. Appel and Mr. A. Honorat cut a long strip out of what was then the Paris "zone" in order to create the City, their profound intent was to bring about the encounter of students of all political, cultural, and ideological horizons, in order that there should be a vast dialogue between the future leaders of the nations. Today is this accomplished.

The hour of decision

But what is the reaction of the young men and women themselves ? They have just left their country or province ; their traditional assumptions are turned upside down ; there is the shock of study, the shock of new acquaintances ; there is the plunge into anonymity, the use of time which they must organize from A to Z themselves ; there are the friends who work hard, but there are also the ones who frequent the night-clubs. Through the hazards of work, outings, and meals, love-affairs are born, broken, renewed, transformed into engagements or catastrophe. What was this boy like ? Or this girl ? What kind of man or woman will they be ? Dozens of lives are finding their bearings behind the façade of laughter, reflection, work, relaxation. Everyone is engaging his future, choosing his profession, or perhaps his wife, his political party or his God. What is the day's balance sheet ?

For us, the victory is not certain as soon as we have thrown together young people of all countries in an atmosphere of human and cultural exchange. In this world where everyone proclaims his ideology, where the future leaders of so many European, African, and Asian countries are being trained, our task was to help students to establish a community which would be the meeting-place for those who want to discover and proclaim Christ.

PARIS

*Swiss pavilion
by Le Corbusier*



*Christmas weekend —
twelve nationalities*

International House



Credit is due to the Central Society for Evangelism which, helped by the WSCF and the parishes of the Third Region, created the post of student pastor in the City eight years ago. Ever since then pastors have been working there with ludicrously inadequate resources : the only meeting-place is the office in the pastor's flat which will hold twenty-five sitting on the floor, the only place of worship the meeting-hall of the Gentilly centre, a barely equipped shed, a quarter of an hour from the City. No notices may be posted on the walls of any hostel in the City. But the work gets done in spite of the difficulties. Every Sunday a few more students discover the place of worship ; study and week-end meetings last year attracted students of twelve nationalities and several confessions ; and lectures, the only activity allowed in the City itself, draw anything from twenty to 500 students, three-quarters of them not Protestant. It is casting bread upon the waters, the most difficult of all work to assess, but those who do it find joy in it.

A bridge-head in "The Valley of Science"

When the founders of the University City created it on the southern boundary of Paris, on the partly Parisian, partly suburban railway known as the "Sceaux line", they showed a sure instinct. Twenty years before anyone else they saw that this Sceaux line which penetrates right into the heart of the Latin Quarter should be used as "the students' metro", to help to empty the left bank where students can no longer find lodgings or even space to work.

Today, a few stations beyond "University City" is the new centre at Antony, buildings in a quite different style : the small private foundations are replaced by immense collective pavilions, joined to each other by aerial corridors of glass : altogether a gigantic one-block building of 3,000 rooms. Here there is no international grouping : the City of Antony was built for French and African students, and chiefly for young married couples.

Moreover, after making the Valley of the Chevreuse into a "dormitory valley", they are now building schools there : three teacher training colleges ; the old Sèvres school, Fontenay-aux-Roses, and the new school of technical education (ENSET) with its 600 boarders. At Chatillon and Saclay are the centres for research in atomic energy which welcome the best science students, while at Orsay, the Science Faculty is putting up its new buildings.

The Protestant International Group centred on the City, at the hinge of Paris and this suburb, could not stand apart from this development. It has issued invitations, created contacts, achieved a foot-hold in some of these schools, but more remains to be done.

Concern for the sick

One final point : Paris's new University Hospital with 350 beds is just being completed opposite the City. In the high fever of the modern world weeks of silence and meditation will be forced upon numbers of our young intellectuals. What better opportunity could we have for meeting them, for learning from them the secrets of the tormented hearts of today's young intellectuals, and for discovering with them how great is the mercy of the Lord ?

European SCM Staff Meeting

STEVEN MACKIE
General Secretary, British SCM

ON the afternoon of Thursday, January 22, members of SCM staff from seven European countries toiled up the wintry slope from the road to the Evangelical Youth Training Centre in Berchum, a little village perched on a hillside above Hagen on the edge of the Ruhr. Most of us had been travelling all day, and many the previous night as well, in order to come together in the middle of a busy winter term to share our problems and our plans with each other. The meeting was all too brief, but in the two and a half days we spent together we were able to remind ourselves what it means to work in an international community, and to take new heart for the tasks that awaited us at home.

For many of us this was an occasion to renew our acquaintance with old friends of other Movements and to hear some more about work in other countries of which we knew something already. But for all of us there were new things to be learned, and the experience of others helped to illuminate problems with which we were familiar. In many cases the problems we had to deal with were common to all our countries, but our methods of dealing with them different. Take overseas students for instance — a major concern of many Movements. Christoph Rhein told us how the Indonesian students in Germany had held a conference at which they had decided not to form a separate organization, on the lines of PerKI in Holland, but to take as full a part as possible in the life of the German SCM. In Britain too, overseas students, who come from many different countries, do not have Christian organizations of their own, but take part in the life of the SCM, in particular through Student Movement House in London, an international community of which Frank Glendenning is the Warden. The French situation, however, is very different. Here there are large homogeneous groups both of Malagasy and of African students. They have their own pastors and their own Christian fellowship. But then there is no SCM so far in Madagascar and this makes a difference. And besides there are two SCMs in France already, of which one is the Russian SCM outside Russia. It seems likely that these different groups may decide to set up a federal structure. Philippe Maury made it clear that this was not the general policy of the WSCF, but applied only to the special French situation.

Student pastors

Another such problem is the relation of the SCM to student pastors and student chaplains. Here the situation differs from Movement to Movement. In Germany a student pastor is appointed in each university by the church

of the district, and the student congregation which he gathers round him is the SCM branch in that place. In Holland the different churches each appoint student pastors, but these co-operate fully with each other and with the SCM. In Britain, on the other hand, the student chaplains work principally among the students of their own denomination and to some extent organize parallel programs which are in competition with that of the SCM. In Nottingham University, for instance, the denominational societies are related federally to each other and this "Christian Association" has been recognized as an SCM branch. This may be the pattern of the future, but it must be said that in other places relations are not so happy. Peter Kreyszig pointed out that in the experience of the German SCM a *Studentengemeinde* did not easily grow beyond 300 or 400 members. He said that it was perhaps necessary to develop a new way of working with larger numbers. This will be one of the subjects discussed at the WSCF Student Pastors' Conference which we decided to hold in Germany.

We also made final plans for the International Training Colleges Conference, to be held in Bath, August 5-10, 1959. The German and Scandinavian Movements will send delegates as well as the British SCM. Following on this conference a Training Colleges Consultation will be held in the same place.

Vienna Youth Festival

One of the main subjects discussed was the Vienna Youth Festival this summer. Philippe told us that, although the WSCF along with other ecumenical bodies was not prepared to send any official delegation to Vienna, it did not wish to ignore it or to organize a rival program. The main task of the WSCF is to care for those Christian students who would certainly be going to Vienna and to see that there was a real opportunity for encounter between East and West. An Ecumenical Centre is going to be set up in Vienna under the auspices of the Austrian *Evangelische Jugendkammer*, and the European SCMs are asked to send leaders to help run it. No European Movement is sending an official delegation to Vienna, but the German SCM will probably send a delegation of observers. In most Movements it is being left to individual students to decide whether to go or not, though training programs will be provided for those who are going.

Life and Mission of the Church

Our main concern was, of course, with the project on the Life and Mission of the Church. It was too soon to hear any very definite reports about the Rangoon Conference, but we were able to discuss what was being done in the different Movements as part of the study program. The British Movement has already started studying three of the questions put to the national Movements by the Federation. Similar study programs are about to begin in Sweden, Germany, and Holland. The French for their part are preparing Bible study outlines and a series of special issues of *Le Semeur* on "The Intellectual Revolution". Philippe explained how the WSCF had commissioned a number of SCM leaders to prepare study outlines on the "Twenty Questions". These will be available in September, and will enable SCMs to prepare adequately for the World Teaching Conference the following summer.

We discussed the Strasbourg Conference in some detail, and then went on to consider plans for a European Regional Conference after Strasbourg. We felt that it was necessary to allow time for new ideas about the Life and Mission of the Church to arise out of Strasbourg. It would hardly be possible to do this unless we left the main planning until the beginning of 1961. This seemed to rule out a conference that summer, and we decided that it was wiser to agree now to hold a European Conference in August 1962, but not to make any plans for the program for the time being. This must not mean, however, that nothing is done at all in 1961. It is important that each European Movement make detailed plans for following up the World Teaching Conference on a national basis. In certain cases it may be a good idea for two or three national Movements to run joint conferences that summer. The WSCF staff will help as much as possible to maintain the impetus by producing study material in Geneva and by intensive visits, specially to the smaller Movements.

Only half of Europe

During the whole Staff Meeting we were very much aware that only half of Europe was represented, for no-one had been able to come from East Germany or from any other Eastern country. This was particularly in our mind when we discussed the Strasbourg Conference. We felt that we must do everything in our power to have a good delegation at it from Eastern Europe, and even more important, to ensure that Christian leaders from the communist countries take a prominent part in the program. With this in view we suggested one or two modifications in the list of speakers, and hoped that the seminars also would consider the problems of Christians in the communist world as well as in the West and in the younger churches. In planning a European Regional Conference every effort will have to be made to obtain large delegations from several Eastern European countries. This is an additional reason for waiting until 1962.

Finally we decided that at next year's European Staff Meeting in Holland we would meet for a longer period, so that in addition to our usual business we would have time for free and leisured discussions with any of our colleagues from Eastern Europe who are able to come. We hope very much that it will be possible for them to be there.

We worked very hard at Berchum. Almost the only time for relaxation was after the evening meeting, when we gathered round the open fire in the hall and listened to Peter Kreyssig's funny stories and to Françoise Florentin singing her Chinese songs. But we had got to know each other very well in these few days. We will have no difficulty now in speaking about the Federation and in telling the students in our own SCMs what is going on in the other European Movements.

March-April

FEDERATION NEWS

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HAGEN DIARY

JAN-ERIK WIKSTRÖM

General Secretary, Free SCM of Sweden

THE fourth consultation of the European SCM in Schools was held January 19-22 in the *Evangelische Jugendbildungsstätte* in Berchum near Hagen, Germany. Some fifteen representatives from Great Britain, France, Germany, Holland, Denmark, Sweden, and Finland took part in the meeting, which was chaired by the WSCF Schools Secretary, Frank Glendenning.

The main theme, Ecumenical Education, was introduced by Louise Gehan of the World Council of Churches Youth Department. Reminding us that *Oikumene* means the whole civilized world, she tried to give a definition of ecumenical education. It starts when people begin to ask such profound questions about the nature of the Church and of the task to which God calls us that all our concepts and prejudices are called into question. Or you could say that its aim is to enlarge the perspective of any group in the circumstances where they are. The discussion centred mainly around the question of how our schools Movements can give the proper impetus in this direction. For many of us it became a real self-examination before the Gospel.¹

Jürgen Schroer from Germany and Françoise Florentin from France introduced the sessions on Bible study methods in which we not only exchanged information about the various methods used in our local branches but also devoted much time to the underlying problems of the relationship between study and action in the youth group.

The traditional list of summer camps to which foreign students are invited was prepared, and the national reports showed very clearly that the exchange of high school boys and girls and staff members has increased very rapidly in the years since the first European high school consultation in 1955. It was also decided to arrange a leadership conference in April 1961, in Holland, for staff Secretaries and leaders of local branches and camps. To this con-

¹ See the *Schools Newsletter*, March 1959, for a fuller report of this address.

*Françoise Florentin, French SCM Secretary
for Schools, and Heiko Rohrbach, Engineers'
School Secretary of German SGM*



ference not only Europeans but also some fraternal delegates from other continents are to be invited.

Philippe Maury presented the WSCF Life and Mission of the Church program, and we discussed how to make it relevant to high school boys and girls. Some of the preparatory material might easily be used, and many of the main questions raised in connection with the project might be put to local school branches for study and discussion.

The attitude of the Movements to the Youth Festival to be held in Vienna this summer was debated. The program for the European Ecumenical Youth Assembly in Lausanne in 1960 was introduced by Louise Gehan, and some questions as to the participation in it of youngsters between 15 and 18 years of age were raised. Many proposals for articles in the future issues of the *Schools Newsletter* were made, and the contents for a proposed Schools Handbook and a Grey Book on education were thoroughly examined.

One session was devoted to a discussion of how schools Movements in Europe can take responsibility for WSCF school activities in other parts of the world. This question was remitted to the various Movements for investigation and decision. It was proposed, however, that members of local branches in different countries should collect money on the International Day of Prayer for Students for pioneer schools work in Africa and Asia.

It was felt during the consultation that schools work in Europe had now reached a point where no more regional consultation is necessary. The need for regular meetings of staff members of the schools Movements was, however, strongly emphasized, and it was decided to have the first regular staff meeting, open to all Schools Secretaries in Europe, in January 1960 at Woudschoten, Holland.

The consultation at Hagen showed the degree of coordination of European schools Movements' activities that has been reached. It was also evidence of the contacts which have developed in recent years between the Movements affiliated to the WSCF, and movements like the *Schüler-Bibelkreise* and *Mädchen-Bibelkreise* in Germany, which have no regular affiliation to the Federation but which very much appreciate the possibility of participation in meetings of this kind.

From many points of view these four European schools consultations have broken the isolation of the various Movements. Contacts between neighbouring Movements and staff members have been considerably strengthened, and international responsibility is very strongly felt in all countries, as was seen in the discussion on the financial support which might be given by schools Movements in Europe to WSCF schools work. Above all, the consultations have been opportunities for critical evaluation of our common work and for exchange of ideas and methods in schools work. To many of us these consultations have been ecumenical experiences of great significance.

ECUMENICAL WORK CAMPS 1959

sponsored by the World
Council of Churches Youth
Department

ECUMENICAL work camps are for young people, between 19 and 30 years of age, who want to participate in this practical way in the ecumenical movement, who want to give of their holidays in serving their Lord and those who need their help, who want to share in the life of a Christian community, working and witnessing together. They will share hard work, perhaps difficult living conditions, unfamiliar ways of worship; they will learn from one another in Bible study, discussions, and personal contacts, and discover the adventurous responsibility given to Christians in the world today. Additional information may be obtained from national Ecumenical Councils, Councils of Churches, or Work Camp Committees, or from the Secretary for Work Camps, World Council of Churches, 17, route de Malagnou, Geneva, Switzerland. In 1959, campers will work on the following projects:

EUROPE

- Austria* : Vienna-Neubau, July 10 - August 9.
Work on church building.
- Perchtoldsdorf, Vienna, July 31 - August 30. Work on church and youth centre.
- Denmark* : Tolunde, July 3 - August 2.
Retreat centre of Church of Denmark.
- Finland* : Punkasalmi, Teiniharju, June 19 - July 19. Chapel for SCM summer camp and conference centre.
- France* : Le Pompidou, Lozère, July 3 - August 3. Building in camp centre for children.
- Marseille, August 6 - September 7. Sports field for North African youth in nearby camp.
- Marseille, July 3 - September 3. Work in cooperation with CIMADE among North Africans.
- Queyras, July 3 - August 2. Work on family vacation centre.
- Vieux-Villez (Normandy), August 10 - September 7. Work on youth vacation centre.
- Germany* : Altenkirchen (Westphalia), July 31 - August 30. Rural youth centre.



Berlin, July 13 - August 30. Work undecided as yet.
 Dassel, Solling (Lower Saxony), July 31 - August 30. Children's playground and chapel for a YMCA rest centre.
 Ellierode (Northem District), August 7 - September 6. Work on churches.
 Nordkirchen (Westphalia), August 7 - September 6. Improvements on a church centre for Evangelical refugees.
 St. Johann (Württemberg), July 31 - August 30. Church centre for a refugee camp.
Greece : Konitsa, July 3 - August 2. Recreational centre for youth repatriated from Slavic countries.
Italy : Ecumene, Velletri (near Rome), July 31 - August 26. Protestant youth centre.
 Prati, Agape (Torino), July 3 - July 31. Work on a church in the village near the Waldensian youth and conference centre, and in Agape itself.
Netherlands : Bussum, July 31 - August 30. Neighbourhood house for youth work, social work, and adult education.
 St. Nicolaasga, Friesland, July 17 - August 16. Sports field at lay training centre.
Switzerland : Chaumont, Neuchâtel, July 3-31. Work on a parish holiday and youth centre.
Sweden : Kärösö Island, Stockholm, July 3 - August 2. Open air chapel for YMCA summer camp.
 Lövanger, Västerbotten, July 3 - August 2. Church retreat, conference, and holiday centre.
United Kingdom : Battersea, London, July 17 - August 16. Community and social service centre in industrial area.
 Rhose, near Cardiff, July 24 - August 23. Playground and redecoration of YWCA training college in industrial area.

MIDDLE EAST

Jordan : Beit Jala (near Bethlehem), July 31 - August 30. Home for refugee and orphan girls.
Lebanon : Douma (near Tripoli), July 10 - August 9. Centre for Orthodox youth camps and conferences.

ASIA

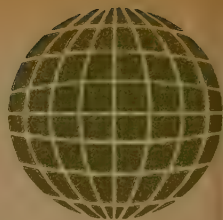
Hong Kong : Tsun Wan, July 26 - August 22. Playground for a church primary school in an industrial area.
Japan : Kumasaka, Shuzenji, July 15 - August 15. Reconstruction work after typhoon destruction.
Korea : Ungamdong, Seoul, August 5-25. Vocational school for flood refugees.
Okinawa : Naha City, August 2-30. Landscaping of new city hospital.
Philippines : Mt. Makiling, Laguna, April 13-30. Protestant centre for Boy Scouts.
Taiwan : Hwalien, July 20 - August 18. Educational institute and centre for mountain tribal youth.

AFRICA

Ethiopia : Harar, August 14 - September 13. Conference hall for a group of schools and colleges, including an Orthodox theological school.
Madagascar : Soavinandriana, July 20 - August 20. Classroom for teacher training school.
Northern Rhodesia : Mindolo, Kitwe, July 10 - August 9. YWCA interracial youth centre.
Union of South Africa : Roodepoot, Transvaal, June 29 - July 17. Dormitory for interracial Wilgespruit Fellowship Centre.

NORTH AND SOUTH AMERICA

Paraguay : Primavera, Alto Paraguay, July 5-26. Rooms for Christian rural hospital.
United States : Bloomington, Indiana, June 21 - July 31. Construction work for cooperative housing of Bloomington Christian Centre.
 Brownsville, Texas, June 21 - July 31. Community service program of parish in Mexican area.
 Estes Park, Colorado, June 15 - August 30. Recreation and seminar program for student community working in the national park.
 Hartford, Connecticut, June 12 - August 24. Attendants in mental hospital.
 Knoxville, Tennessee, June 22 - July 31. Renovation of girls' dormitory of Knoxville College.
 Kodiak Island, Alaska, July 1 - August 30. Renovation of buildings for children's centre.
 New Windsor, Maryland, July 19-31, August 2-14, 16-28. Three short camps to process clothing for overseas shipment at Church World Service Centre.
 Wayne County, New York, June 28 - August 30. Recreational and educational program for migrant workers.



SOUTH AFRICA

At the pre-term camp held in 1957, the President of the Rhodes SCA gave a talk which has produced results of far-reaching consequence. He suggested that the SCA should try practising evangelism. The idea caught on in the heart and mind of one of our theologs and he organized, first a week-end trip to Port Elizabeth, which proved to be successful, and then a full-scale mission to Cambridge, the East London suburb. The "Varsity Trekkers" movement was mobilized!

Teams of about six members go to each church taking part, with some women students as well as theologs. The leader of each team contacts the local minister before the mission starts, so that there can be a dove-tailing of the students' methods with the requirements of the local set-up, which varies greatly. In the mornings, the whole team comes together for reports and devotions led by the local ministers. After this, the teams go out to visit house-to-house, or as the minister wishes, to selected areas. Visiting is done in twos, and this is the hardest part of the mission work, with the smallest visible results. Only if visiting is done beforehand and afterwards by teams from the local church can any really permanent spiritual fruit be borne of the visiting.

In the afternoons "Sunshine Corners" are held in each church hall, and prove to be very popular with the children.

In the evenings, mission meetings are held in each church, with one of the "theologs" preaching, and other members of the team taking part. An appeal is usually made, and counselling is done by the members of the team, sometimes with

the help of locally trained counsellors, and the minister. Towards the end of the mission at least one united rally is held in the largest church taking part. Testimonies, solo items, words of thanks, and Bible reading lead up to the message.

At Port Elizabeth the most significant feature was the contact with the duck-tails. One — a girl — was converted at the beginning of the mission, and this led to a meeting between some of our men and their leaders. This resulted in a big open-air meeting at ten o'clock one night in the centre of Port Elizabeth with four or five hundred ducktails, and included two testimonies from converted ducktails, the answering of some of their questions, hymn-singing, an interruption by irate policemen, and finally, several responding to the appeal to accept Christ.

We hope to co-operate with other varsities in this work... Jesus said to his disciples, "The harvest truly is plentiful, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest" (Matt. 9 : 37-38). The Christ who said, "Come unto me", also said, "Go ye therefore, and make disciples of all the nations".

Reprinted from *Sigma*.

GREAT BRITAIN

A questionnaire was sent out recently to over 200 SCM branches in Great Britain and Ireland on "The Problems and Practice of Prayer", private and corporate. This questionnaire is the second in a series forming part of a research project by the SCM to find out how students pray, what books they use,

what kind of teaching is being given while they are at college, and how far present-day conditions affect the value of traditional ways of thought and practice in prayer. The first questionnaire produced many replies over 500 words long, and even better results are hoped for from this one.

A sample question : what answer would you give to the sincere enquirer who says : "The Freudian system of psychoanalysis shows prayer to be an illusion" ?

NEW ZEALAND

Two science study groups of the SCM at the University of Canterbury have been meeting over the past year and have produced reports of which the following are extracts :

Senior Group :

This group has been concerned throughout the year with a number of aspects of the relationship of the personality of a scientist to his work. Through its early discussions, the group concluded that scientific work is essentially a human and a personal activity, which cannot be divorced from the whole man. It became clear that motives and underlying assumptions of scientific thinking and research, though often unquestioned, were strongly influenced by beliefs arising in non-scientific matters. The group came to recognize the inevitability of some form of conflict or tension within a person who in this age holds religious beliefs which have accrued throughout many centuries, but who also makes consistent use of the scientific ways of thought developed within the last five centuries. The seriousness of such conflicts is bound to depend upon the urgency with which a person desires to hold either view or both views simultaneously. The role and importance of the human mind, as an instrument of the Creator to make understood his purpose for creation, requires much greater attention than has customarily been accorded it.

A further conclusion of the group concerns the question of the nature of personal knowledge. The I-I and I-Thou distinction as made by Buber is difficult to accept, and is challenged by findings, notably of physics, which show that it is impossible for an observer to be independent of what he observes. The personal and the impersonal may not be regarded as separate categories, as has so often been done in religion on the one hand and science on the other.

Junior Group :

During the year the group has touched on many topics, including "Spiritual Healing", "The Miracles", and "The Creed". Our main study was of the relationship between science and religion and I would like to present some of our conclusions.

Fundamentally we believe in one God who created all things. We also believe that he created an orderly universe. Our third major belief is that God has given us powers of reasoning to help us in our search after truth. Further we believe that these views are in perfect accord with the teaching of Christ, the revelations of God to us in scripture, and with experience.

The two statements, that the universe is orderly, and that truth can be reasoned out, are the foundations on which scientific study is built. Thus we feel that the study of nature is a direct consequence of our faith, and that by observing and thinking about the creations of God we may come to a fuller understanding of him and his ways.

Since, then, scientific study is a legitimate method of seeking after God, it follows that no knowledge of God obtained in any other fashion should be in direct contradiction with a proven scientific statement. (It should be noted here that to the best of our knowledge no scientific statements are regarded as absolutely proven at the present time.) If such a contradiction does arise, it will

be found in most cases that neither explanation is sufficient, and that a newer and fuller explanation incorporating both can be found.

It should be acknowledged that there is much that cannot be discovered or tested scientifically, and this we feel is a point that is not emphasized enough. Also, morals and ethics are completely outside the scientific method, and this is another point which we feel needs more emphasis.

The right way to use scientific discoveries cannot be determined by scientific study. It must be found in other types of Christian experience.

It is at this point that the challenge is presented to the Christian science student or scientist. He, having some technical knowledge and also a strong Christian faith, must be ready to give a moral lead to the community. The Church must also give this moral lead, to the community in general and especially to the scientists who can get no moral guidance from their scientific studies. Another important task confronting the Christian science student is to help everybody else reconcile science and religion. In these times there is very little conflict between scientific and religious thought, but quite often a sharp divergence of opinion between scientists and Christians on the application of science. Many people feel that because the scientist is largely infallible about matters that he studies and discoveries that he makes, that he must be infallible in his pronouncements on moral matters. This is not so at all, and the Christian science student has the task of explaining that when a Christian says, for example, that the testing and stockpiling of nuclear weapons should be stopped, he is expressing an opinion on a moral question, and his view is of at least equal value and probably greater, than that of the atheist or agnostic, whether he be a scientist or not.

We feel that there is considerable truth in these views, although we have no doubt

gone astray in places, and we commend them for further sympathetic or critical consideration.

ITALY

The 1958 winter camp at Agape, consisting mostly of very young campers (ages from 16 to about 18 or 20), introduced us to a new generation. In these last few years, since the dedication of Agape in 1951, the camps have been made up largely of young people who had taken part in building the village. These young people were naturally "at home" in Agape, because they had followed its growth directly while it was being built, and in their formative years experienced here for the first time a fellowship of thought and life with other young folk. Meanwhile other age groups were beginning to appear, almost overshadowed by the first lot, and finally we had "the changing of the guard".

This presents many interesting aspects. Those who worked at the building of the village did not do it for themselves, but for those who would come after. In a certain way, then, the work of Agape begins here with these young people for whom it was built.

The general theme of the camp was "The Reform of the Church". We had four talks on Luther and two on Calvin, a "meaty" Bible study on "The Renewal of the Church", a general study on "The Reformation as a Constant Need in the Church", and studies on "Opportunities for a Reformation Today", one by a competent Catholic speaker. One evening the well-known film on Luther was shown. There were over one hundred campers (Italian, French, Swiss, German, and a few American). At the beginning of the camp we tried a new experiment: officers were elected to be responsible for various activities and duties (evening entertainment, cleaning, etc.). The results of their work varied, but on the whole they worked willingly, and in a few cases the results were exceptionally good.

Reprinted from *News from Agape*.

PRAY ONE FOR ANOTHER

Let us praise and thank God who has given to the Asian SCMs the wonderful opportunity of coming together in Rangoon ; who led them to find each other in common obedience to his calling, to share the joy and responsibility of their faith, to understand each other better, and to pray together for reconciliation among the nations, races, and groups, which are all his.

Let us pray that the Rangoon conference may become ever more meaningful for the life of the SCMs and for the mission of the Church in Asia, through responsible interpretation by the participants of the studies, the experiences, and the worship life which they shared there.

Let us pray for those SCMs which are urgently in need of staff, that men and women may come out of their own Movements and out of others in response to the call for leadership ; that these Movements may grow in outreach and stability, and may make a worthy contribution to the life and mission of the Church of which they are a part.

Let us pray for SCMs, and for their individual members, which are confronted with conflicts between religious, racial, and political groups, that they may bear witness to reconciliation in Christ among them.

Let us pray that students and leaders of the SCMs may grasp the meaning of "God's people in God's world" in the present critical days, and that they may come to understand more clearly their faith in Christ, as a given faith to a chosen people in this time.

Let us pray for those of our fellow students from whom we have very little word, that, under the blessing and guidance of him whom we worship together, they may be sustained and encouraged to bear witness in faith and to remain within our fellowship, which is beyond all the difficulties that separate us from one another.

MORE ABOUT RANGOON

A more detailed report of the WSCF conference at Rangoon will be published in a special issue of DARSHAN, magazine of the Indian SCM.

THE STUDENT WORLD III 1959 will contain the main speeches delivered at Rangoon and reports of some of the commissions and working parties.

Order your copy from the WSCF office, 13 rue Calvin, Geneva, now. Price: Sw. frs. 3 ; 5s ; \$0.75. Annual subscription (four issues) : Sw. frs. 10 ; 15s ; \$2.50.

STAFF NEWS

Elisabeth Adler began her work on the Federation staff in Geneva the middle of March. She will visit Great Britain in April and May.

Charles Long has returned to Geneva after a two and one-half month trip in Asia and North America. In the coming months he will be working in the office on the preparation of documents for the Life and Mission of the Church program.

Ken Shiozaki will also come back to Geneva the end of March after more than three months in Asia. He will be here until the summer except for a period of vacation.

Valdo Galland, after visiting SCMs in Latin America, will spend most of April in the United States, taking part in conferences on the Life and Mission of the Church in the south, and making contacts with church and missionary leaders throughout the country and in Canada.

Ed Dirks will spend March and April visiting Latin American countries, including Mexico, Guatemala, Peru, Chile, Argentina, Uruguay, Brazil, Puerto Rico, and Cuba, to establish contacts with university teachers and to develop the work of the University Teachers' Committee on the continent.

Frank Glendenning, apart from a brief visit to Geneva in April to attend meetings of the World Christian Youth Commission, will be at Student Movement House in London where he is Warden.

Mauricio Lopez will remain in Argentina until the end of April and will then visit Jamaica on his way to Europe.

Frank Engel, after visiting Indonesia, has returned to Melbourne and will remain there until the beginning of April, when he will leave for a three-month tour in the Philippines, Japan, and Korea.

Bob Bates will leave Ceylon the end of March for a three-month tour of Thailand, Malaya, Vietnam, and India.

Philippe Maury has remained in the office except for one week in Paris where he visited the French SCM, the Russian SCM outside Russia, and African and Malagasy students. He will attend a conference of African students in Geneva the beginning of April.